



SOCIAL ACTION DIGEST®

A Clergyman

Looks at Management

by Richard M. McKeon, S. J.



Excerpt reprinted with permission from MANAGE (published by the National Management Association, 230 W. Fifth St., Dayton 2, Ohio), Sept. 1959, p. 39 f. Subtitles added.

For many years I have experienced close contact with men of management - high and low. Many of them have been patient enough to attend my classes in industrial relations. I have been an active participant in their conferences. I am also privileged in enjoying the friendship of many successful businessmen. Accordingly in presenting some qualities which an outstanding manager should possess, it is because I am convinced that management as a whole has cultivated these qualities in varying degree. There is always room for improvement. This portrayal is offered in the hope that it is worthy of considerate study and imitation.

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The Educational Function

First of all, many managers may be surprised, but they should not, to learn that they have an educational function. In this respect a brief excerpt from The Practice of Management by Peter Drucker has always appealed to me. It runs: "Who is a manager can be defined only by a man's function and by the contribution he is expected to make. And the function which distinguishes the manager above all others is his educational one. The one contribution he is uniquely expected to make is to give others vision and ability to perform. It is vision and moral responsibility that, in the last analysis, define the manager."

If a manager is alert to his educational function, he will study and put into practice the basic principles of sound education. A good teacher maintains the interest of his students. A good manager should do likewise in the supervision of his area. This in turn will aid in creating job satisfaction. It will foster a real sense of participation in the productive process. If workers come forward with suggestions, here is proof that their vision has been stimulated.

Changes in Industrial Relations

A manager who has vision will recognize the great changes which have come to pass in industrial relations within recent years. More and more are labor and management finding larger areas of agreement in working together for the good of their respective industry as well as assuming responsibility for the general welfare.

Due to the frailty of human nature, there will ever be problems plaguing management in directing industrial relations. In solving these problems wise managers will be aided if they keep before their minds the much quoted lines of Pope Pius XII, spoken before a manager group in 1949. He said:

"Both false and evil in its consequences and, unhappily, only too widespread, is the prejudice which sees in these problems irreconcilable opposition between the various interests. That opposition, however, is merely apparent. In the economic sphere there is a community of interests and activities shared by leaders of industry and the workers. To disregard this mutual bond, or to endeavor to break it, can only be but the pretension of a blind and unreasonable despotism. Employers and workers are not unreconcilable enemies. They are collaborators in a common effort. They eat, so to speak, at the same table, seeing that they must live, in the last analysis, from the gross or net profits of the national economy."

Responsibility and Character

The dynamic manager will ever possess a real sense of responsibility. To such a manager may be applied the words: "Dynamic leaders are social spark plugs. They provide the ignition that sets the whole group in motion. They work not so much

Editor: Rev. Hubert F. Schiffer, S.J.
 ----- Assoc. Professor of Economics
 Loyola University, New Orleans 18, La.

Henry J. Engler, Dean, College of Business Administration,
 Editorial Rev. Joseph H. Fichter, S.J., Chairman, Department of Sociology
 Board G. Ralph Smith, Assoc. Prof. of Management, Coll. of Bus. Adm.
 Rev. Louis J. Twomey, S.J., Director, Institute of Social Order

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The photo shows the entrance to Cummings Hall, historic mansion on the Loyola University campus and new home for the editorial office of SOCIAL ACTION DIGEST.

Photo: M. Escardo, S.J.



for the people as with people and they stimulate group action so that the people help themselves in the solution of their difficulties. They are positive and concerned with progress. They are visionary perhaps, but they have the strong anchor of responsibility."

In such leaders, workers recognize the man of character. And character has been defined as "life dominated by principles." Character calls for self-discipline. At all times the virtues cultivated will be reflected in considerate dealing with others. The rewards will be exceedingly great.

That is why Clarence Francis, Chairman of the Board of General Foods, lamented this lack of character in certain managers when he said: "It has always seemed to me that you can buy a man's time; you can buy a man's physical presence in a given place; you can even buy a measured number of skilled muscular motions per hour or day. But you cannot buy enthusiasm; you cannot buy initiative; you cannot buy loyalty; you cannot buy the devotion of hearts, minds, and souls... It is ironic that Americans - the most advanced people technically, mechanically, and industrially - should have waited until a comparatively recent period to inquire into the most promising single source of productivity, namely, the human will to work."

The higher the manager the higher the responsibility. Certainly those in high command should remember that our nation has been dedicated to noble ideals and that as leaders in industry they have the responsibility to encourage their workers in the pursuit of such ideals.

"Free Enterprise" Is Dead

It is encouraging to see progressive management discarding the term "free
(Continued on p. 14)



Catholics and Urban Affairs

THE DECADE of the 1960s will be an urban decade. The city life of our nation will expand and deepen, organizing more and more people into urban centers and ways. The impact of this urbanization and city change will be felt in every area of social life. Already the mayors of our major cities are calling for new methods, new tax structures, national transit coordination and a wide variety of federal and state services to meet new needs. Plans for a national department of urban affairs have been advanced. Groups such as the New York Regional Plan Association are preparing massive studies of what the coming years of urban growth will mean in employment, housing, education and public facilities.

During this same period of city expansion and renewal, Catholic social thinking and social action will, hopefully, emerge from its weak position in American affairs and begin to wield a telling influence upon the policies and programs that affect our community life.

It is no secret that Catholic social action in this country is not so much a program or set of programs as the handiwork of various stubbornly committed individuals and small groups. There has been a good bit of criticism of Catholic social action, lamenting the fact that the movement has no policies to pursue; that there are principles and pronouncements in plenty, but no real definite policies, strategies or program objectives in the various areas of social concern.

For theoretical purposes, however, and in the hope that somehow during the next few years Catholics will be forced to come to grips with the immense social challenges presented to their ideals by our new technological urbanism, a consideration of social action policy for urban affairs should be undertaken. The following paragraphs are an attempt to initiate a discussion of just what the objectives of Catholic social action should be in the field of urban affairs, a field which includes the very active and complex areas of city planning, urban renewal, community organization and social service in the city environment. The presentation will be tentative and designed only to promote examination of urban problems in the light of possible Catholic influence upon them.

Catholics urban people

The overwhelming majority of American Catholics live in our strategic urban centers. They are relatively ill-informed and unorganized for social action purposes. As a group expressive of a distinctive social program relevant to metropolitan problems, they are practically inarticulate. In some of the big cities they participate feebly in the civic and government councils where public and institutional policies are formed. More often than not, they are estranged from this process. In the technical echelons they are rarely encountered in key positions. Catholics as an ideological group in the large cities are passive amid the current rapid changes and city rebuilding programs. Although this description would bear qualification, it accurately indicates the context of any

Catholic social action interest in urban affairs. Assuming this description of our present situation as largely accurate, we can proceed to construct some framework of social policy for this area of concern.

Two characteristics

The field of urban affairs has two prominent characteristics that merit primary consideration. First, it is an amazingly complex area of social judgment. The sheer size of the issues to be dealt with, and the complicating effect of rapid change and technology confer a complexity that permits wide room for disagreement. Second, the issues that are the subjects for public analysis and social inspection are to a great extent already defined. The prevailing definitions, however, are in terms of secular values, technological considerations, utilitarian economics and an ambiguous humanism. Christian social principles, religious values and a view of a social order that is not tyrannically dominated by economics have little influence upon the definition of issues, the setting of priorities or the execution of programs.

Challenge to the church

In the light of these facts, it would be peremptory and naive for Catholic social action to have its thin contingents invade the field with pietistic trumpets sounding and the banners of grievances flying. The first need is for involvement and understanding. Involvement implies memberships upon boards, commissions, study groups and participation in professional associations and influential societies. The difficulty

of such a task, not least in view of other commitments, is obvious. It will not be discussed here, since we are confining ourselves to an examination of possibilities. Once sufficient involvement is achieved, knowledge of the field would follow upon conscientious participation.

Christian perspective

The next step toward policy formation would be the evaluation of urban social problems and issues in the light of Catholic social principles. The Christian view of man and family life, the Christian view of property and its use, the regulation of social and institutional life according to Christian values would serve as the standards for the evaluation of urban renewal, new building and social development programs that are currently proposed. The encyclicals, the opinion of Catholic social scientists and the analysis of particular cases or projects would all be tools in this process. The superficial analysis and the technical analysis that prevail today would have to be supplemented by a Christian comprehension of urban issues that would go to the root of matters.

For instance, where the secular planner would speak of "neighborhood relations," we would refer to community, a term with deep Christian meaning.

When housing was discussed, we would emphasize the controlling ideals of family life. To discuss recreation there must be a philosophy of leisure and its functions. Zoning, population density and land use would require consideration of human values as they relate to property and its use. Employment problems must be viewed, as they so seldom are today, in the light of the meaning of work and the creative and therapeutic values of labor. Traffic raises the whole question of mobility and its effect upon man and his psychological orientation. This entire process would involve the constant reference of issues to the traditional wisdom, system of ethical analysis and religious concern

that are the heritage of Catholic social action. It is a process that would call for the utmost intellectual honesty, prudence and the exploitation of all available Christian knowledge and experience.

Following upon this evaluation, Catholic social actionists in the field would be able to redefine the major issues in terms of their significance as seen in a Christian perspective. They could set up their own priorities based upon this redefinition. It does not seem possible that this task could be accomplished without a much more intensive and sustained Catholic effort of criticism and discussion than is presently foreseeable. If a Christian scale of issues could be arranged, however, it is probable that the contrasts with the secular-oriented civic goals and policies would be immediately evident. Based on my own experience in housing and urban renewal circles, this conclusion seems patent.

Christian dissent

On such great issues as the acceptance of the economic bases of our cities as they are now structured, I think there would be considerable Christian dissent. The economic organization of our urban life with its lack of consumer representation, its disordered expansion and wasteful practices is thoroughly questionable for the Christian. Nor should any sacrosanct bridling about the free enterprise system divert us from putting the economic base of the technical industrial city to the test of Christian inquiry. On this issue of the economic base of the city hinges much of the subsequent consideration of urban affairs. The best guides for our positive orientation here remain the encyclicals.

In a conjectural spirit it can also be advanced that a Christian view of urban life would endorse the following:

1. Restoration to the urban environment of the natural elements of sun, light, pure air, greenery, water, etc.

These elements are anterior to the technological and mechanical achievements in providing a basis for human life. They are necessary for the biological and aesthetic orientation of man, and it might even be argued that they are necessary for a mature appreciation of the sacred liturgy. Papal statements in recent years have alluded to the priority that human and natural conditions should have over technical and mechanical considerations. On this issue the Christian might exceed the secular urban analyst in the degree to which emphasis must be placed upon the restoration of a tolerable natural environment.

2. In matters of community development and housing the importance accorded to the family by Christian teaching would lead to a strong partisanship in favor of familism. The construction or renovation of community life would be keyed to providing optimum conditions for family development and the structures and facilities would be dedicated to re-enforcing family solidarity. It is not so much that families would be supported by the environment but that the ultimate goal would be stable, integrated families freely associated at the local community level into effective community groups. The tendency would be toward conditions that favored large families, extended families with clear patterns of parental control and joint family activity.

3. As a general policy in the allotment of resources and in the scheduling of programs, a Christian view of urban needs would no doubt insist that the problems of the poor and the underprivileged be given priority and special consideration at every juncture. The redistribution of wealth and opportunities so that the urban poor and minority group members could achieve humane standards of living would be one of the dominant aims of Christians in this field. The demands of privileged groups, groups with political skill and leverage and groups with worthy but diversionary

This excerpt is reprinted with permission from SOCIAL ORDER (Institute of Social Order, 3908 Westminister Place, Saint Louis 8, Mo.) Feb. 1960, p. 53 f.

Mr. Clark is a staff member, Committee on Human Relations of the City of Philadelphia. His book, CITIES IN CRISIS: THE CHRISTIAN RESPONSE (\$3.50) was recently published by Sheed & Ward.

projects would all have to be contained. In an affluent society, the will to serve the poor would have to be made superior to lobbying and frustration.

4. According to Christian teaching the principle of subsidiarity confers upon each social group its specific orbit of influence and freedom to function, neither adding to nor subtracting from the proper social powers that groups at various levels exercise but regulating them for the common good where

necessary. This principle would have to be brought into play in the urban environment. In addition to the establishment of proper relationships between economic groups, government groups and various civic elements, the appropriate organization and powers would have to be encouraged in neighborhoods and sub-groups that stand between the single urbanite and the bureaucracies of the mass city.

The projection of informed Catholic leadership into the arena of industrial urban life can only commence on a significant scale when some such process as that described in the previous paragraphs has been undertaken. It is a process for which the present social action network and social science fraternity among Catholics is poorly prepared. The challenge, however, is there. It is at once local and national.

"Devotions"

VS.

Social Action



The Archbishop
Learn Church's Thinking

Too many Catholics have placed too much emphasis on "devotional aspects" of their religion, while neglecting to acquaint themselves with Christian principles, Archbishop Ritter said here Sunday.

Acknowledging that the teachings of the gospel were not a "popular philosophy" in today's material world, he called upon Catholic men to make a special effort to learn more of the Church's thinking on contemporary problems.

"Your resolution should be to make your thinking more in accordance to Christ's," he said. "And your task is interpreting His philosophy in the world of modern living."

The excerpt of Archbishop Ritter's address is reprinted with permission from ST. LOUIS REVIEW (4532 Lindell Blvd., St. Louis 8, Mo.), Jan. 15, 1960.

"We need to examine our consciences on this - do we examine the modern topics before us to see how they are in harmony with Christ's mind?"

Strive For Christ's Spirit

Speaking to the annual meeting of the St. Louis Archdiocesan Holy Name Society at Holy Innocents Parish, the Archbishop urged the men not to be merely devotional, following personal piety, but to resolve to be worthy of Christ. "You should strive to have the spirit and the mind of Christ," he said. "So many of us who claim to be associated with Christ are so very alien and foreign to His mentality.

Christian teachings have never been a popular philosophy, and those who profess them have been persecuted since the day of Christ, the Archbishop acknowledged. Today American men are being persecuted by the conflict between a materialistic, soft, sensual way of life and the true Christian life of mortification and the Cross, he said.

He urged the men to play a leading part in studying daily problems in the light of Christ's teachings. The world, he said, needs "apostolic men who will be more than good Christians in their private lives. It needs men who will also have the burning zeal to promote Christ's teachings in society today.

He lauded the Holy Name men for having "taken the opportunity to qualify yourselves as apostolic men" through spiritual and other formation. "I am grateful we have men like yourselves who can take part in the dialogue (with non-Catholics)," he said.

"Don't bury your Catholic talent - put it to work."

Am I Prejudiced?

Am I prejudiced if I do not want to eat with people who are dirty, uncouth and uncultured? No.

Am I prejudiced if I think that all redheads are dirty, uncouth and uncultured? Yes.

Am I prejudiced if I want to maintain the property values of my home and neighborhood? No.

Am I prejudiced if I think that all Poles automatically lower property values? Yes.

Am I prejudiced if I want competent and energetic workmates and employees? No.

Am I prejudiced if I think that all Irish workmen are lazy and incompetent? Yes.

Am I prejudiced if I want honest prices and honest goods? No.

Am I prejudiced if I think that all Jews are dishonest and cheats? Yes.

Am I prejudiced if I want humane sympathy and consideration for myself as a person? No.

Am I prejudiced if I think that all doctors are merely out for a fast buck? Yes.

Am I prejudiced if I reserve the close bond of intimate friendship until I have sized up a new acquaintance? No.

Am I prejudiced if I say that no Negro is fit to be my friend? Yes.

Am I prejudiced if I want a safe city and a healthy community? No.

Am I prejudiced if I say that all Catholics are criminals and are diseaseridden? Yes.

Am I prejudiced if I am opposed to drunkenness and loose living? No.

Am I prejudiced if I hold that all foreigners are drunkards and immoral? Yes.

When am I prejudiced? When I treat men as large groups or masses, and think of them as being like peas in a pod.

When am I without prejudice? When I approach each man as a unique person: known from all eternity by God and created by Him for this specific moment, with a particular life and vocation. When I come to a man, predisposed to love him, willing to see his good points and able to greet him as a brother.

-Reprinted from the CATHOLIC REVIEW, Baltimore, Md.

Karl Rahner, S.J.

Free Speech

in the Church

Wherever freedom is cherished as one of the most important God-given rights, men must defend their right to free discussion and criticism. This right is indispensable in any mature society. In our modern age of growing pressures from totalitarian thought-control on one side, and the activities of responsible lay apostles on the other, we must re-emphasize the glorious functions of Christian freedom. Against the Church's growing freedom from the dubious social privileges of the past, Father Rahner sets the picture of the truly contemporary Catholic, who has grown stronger than ever in loyalty through the development of a truly adult capacity for comment, discussion and personal initiative.

The following thought-provoking excerpts are reprinted with permission from the book FREE SPEECH IN THE CHURCH. Copy-right: Sheed and Ward, New York, 1959. Subtitles added.

Public Opinion

In the secular domain of state, society and the community of nations, public opinion is a highly problematical thing. It is not easy to define; it is frequently guided, and distorted, by powers that are very far from "public" - in fact is often "made" by the state itself. It is subject to all the shortsightedness and the blind passions of the masses and the "spirit of the age." Nor is it clear at first sight why the opinions of a large number of people, of "the public," should be sounder or better for the people and the state as a whole than the opinions of a few; unless one is prepared to cherish the optimistic view that there are more wise men than fools in the world, and that the celebrated "man in the street" is a model of wisdom and probity. Nevertheless, clearly such a thing as public opinion exists in the lives of states and peoples; it has its particular function to play in them, and it must be taken into account by a government when it makes its decisions. Is there anything corresponding to this in the life of the Church, and, furthermore, should there be?

In an address to those taking part in an International Catholic Press Congress (reported in the *Osservatore Romano* of 18 February, 1950), the late Pope Pius XII said: "Public opinion plays a part in every normal society of human beings Wherever there is no expression of public opinion, above all, where it has been ascertained that no public opinion exists, one is obliged to say that there is a fault, a weakness, a sickness, in the social life of that area. Finally, I should like to add a word about public opinion within the fold of the Church, about things that can be left open to discussion, of course. Only people who know little or nothing about the Catholic Church will be surprised to hear this. For she too is a living body, and there would be something missing from her life if there were no public opinion within her, a defect for which pastors as well as the faithful would be responsible."

(Continued on p.9)

St. Augustine and Freedom

Reprinted from AUGUSTINE, PHILOSOPHER OF FREEDOM, by Mother Mary T. Clark, R.S.C.J., Desclee Co., New York, 1958, p.228.

For Augustine the personal relation to God which makes freedom a reality did not imply, as in Plotinus, an isolation from men and an abstraction from current affairs. Just as Augustine refused to dichotomize the religious-moral values in the universe, so he combined the personal-social values. Human choice is best exercised when the human spirit, polarized to the divine, achieves a personal growth that results in social growth. If the world can be changed through the change in the human person, the difference in the world before and after Christ is immense and overwhelming. The attitude of Christ towards His world is the exemplar for the Christian of every age. "Christ, by His Incarnation, prolonged in the Church, has consecrated the universe through and through, and all its human and cosmic values." (Paul Henry, S.J., "The Christian Philosophy of History.") Man continues today the consecration of himself and of the world to God, not by static isolationism or by nervous absorption in worldly transactions, but by creating a civilization that reflects the truth of man's value-judgments and that will be a fitting atmosphere for the continued advance of human interior liberty.

The historical world is made by human choices. Hence the tremendous responsibility to understand the proper role of free choice. Only by the reconciliation of free will and truth shall a stable world be built. When free will is used to incarnate the truth, free will is saved from degenerating into licence, man is saved from frustration, and the world from destruction.

The Need To Know How People Feel

The Church has always to be adapting her actual existence to contemporary conditions, and these, often far removed from her direct influence, are simply so many "facts," which she must take into account. But it is not always an easy matter to know what in fact are these conditions which form the life and work of the Church. They are very often not simply "facts," but are things made up of the desires, feelings, emotions, worries, and so on, of human beings. It is here that public opinion within the Church has its true field of activity. From this point of view it is simply the manifestation of the actual situation, which the Church leaders have to be familiar with and take into account - and they can only do this through the people who are living in the situation, who have to live their lives in it as Christians and members of the Church, and thus work out their salvation.

In matters of free choice men's thoughts and feelings should not be prescribed for them. The way people actually feel about such things must be taken into account as the "situation" in which the official Church must take her appropriate action. This may seem a fairly obvious thing to say, but like many other obvious things it is often overlooked in practice. Public opinion is thus one of the means whereby the Church's official leaders, who need human aid as well as divine, get to know something about the actual situation within which, and taking due account of which, they are to lead and guide the people. They need to know how people are thinking and feeling, what they have set their hearts and wishes on, what their problems are, what they find difficult, in what respects their feelings have changed, where they find the traditional answers or rulings insufficient, what they would like to see changed (even if the change is not strictly necessary), and so on. The greater the number of people involved, the more complex their relationships, the more diverse their mentalities, the more difficult it is to obtain this knowledge of the

situation, and, therefore, the greater the need for a public opinion.

The fact that this holds true in Church matters also means that, to a certain extent, the individual within the Church must be allowed to address the Church community in general as a publicist - not only to make direct representations to the hierarchy. The authorization or right to do this is not in the last analysis the same as the "democratic" right to express any wish or idea of no matter what kind; from the point of view of the hierarchy it is simply a useful, and in certain circumstances a necessary, way of getting to know the actual situation. To put it rather frivolously, it allows the individual to talk his head off occasionally, so that one can judge from the way others react whether he is really saying anything of general concern. Thus, in so far as this is the only way in which the official Church leaders can obtain adequate knowledge of the situation - and today this is very largely the case - to that extent they must allow and indeed encourage the kind of "publicity" that leads to the growth and expression of public opinion. This expression and formation of public opinion cannot in all or even the majority of cases be the effect of guidance and inspiration by the Holy Spirit, or any intelligence superior to the individual's, as is often too optimistically supposed in the secular sphere. Its justification is simply that this is the sole means of discovering what is really going on. If there is any real desire to know the current situation - spiritual, psychological, social, etc. - then Catholics must be allowed (within the limits already laid down) to talk their heads off. Anyone who thinks today he really knows what is going on, without the aid of this means of information, will very often find himself to be most lamentably mistaken.

Clerical Ivory Towers ?

It is well for us to bear in mind the fact that, in the sphere in which this public opinion has a part to play, Church authorities have no gift of infallibility, however much they may be helped and supported by the Holy Spirit. It is always possible to make mistakes, to shilly-shally, to lag far behind the contemporary historical situation; all these things are possible. The clergy possessing official jurisdiction within the Church often have, it is true, a wider view of the real condition of the world and of men's spiritual and intellectual life as a result of their independent position, their remoteness from the pressures of secular activity, their deeper roots in Church tradition. Yet it is also true that they are not infrequently in danger, for the same reasons, of knowing only a limited, merely "clerical" and traditionally sheltered segment of real life and the real position. If they do not allow the people to speak their minds, do not, in more dignified language, encourage or even tolerate, with courage and forbearance and even a certain optimism free from anxiety, the growth of a public opinion within the Church, they run the risk of directing her from a soundproof ivory tower, instead of straining their ears to catch the voice of God, which can also be audible within the clamour of the times.

It must be remembered that there is always a strong tendency to narrow down far too closely the range of what parts of the Faith can legitimately be discussed. Any such narrowing-down does not in fact help to keep the Faith strong and secure; instead, discussion about the questions concerned drifts far beyond the general Catholic public into regions much harder to keep an eye on, and "cryptogam" heresies arise.

In other questions which do not affect, or do not directly affect, the Church's unchanging deposit of faith and her divinely ordained constitution, but are concerned with the *jus humanum* in the Church, her varying practices in the matter of the liturgy, the care of souls, politics, etc., public opinion has a still more vital function to perform within the Church, and hence a still greater right to freedom. At this level any form of "top secret" government would be a really great danger.

In our own day, for instance, there can be open discussion as to whether there would be some point in a reform of the Breviary, or even whether there should be a modification of the Mass itself. Would it have been such a bad thing if a few words could have been found occasionally in Catholic newspapers on the subject of the awful complexity of the rules about fasting before Holy Communion, which have not always seemed to preserve the real spirit of this ordinance of the Church? Could not the housing and dress and customs of the various orders be discussed more frankly and openly (in the appropriate journals - which does not mean by any means all of them) than has been the case for a long time now, despite the fact that everyone realized that a good deal of discussion and reform is needed in the matter? Are there not large groups of people amongst what is on the whole a fairly loyal body of laymen who privately deplore many of the educational methods in use in Catholic institutions and monastic establishments and yet never say a word about it in public, and never will, wrongly imagining that they never may? The fact is that reforms of this kind naturally often need the pressure of public opinion if they are not to be stifled by tradition. Even in the higher reaches of the Church, people can believe that all is well because no complaints and no wishes for any sort of change have been heard, or because if they have they seem to be simply isolated views with no weight of public opinion behind them. The examples mentioned above, it should be added, are of a purely arbitrary kind, nevertheless, they may suffice to illustrate what is meant by saying that in this sphere public opinion within the Church should have a wide and not too narrowly circumscribed field of activity.

The Challenge of Freedom

They must learn, and this is not just a matter of course, but means a serious effort of education, that there are circumstances in which people can have a real duty to speak their minds within the permitted limits and in a proper spirit of respect, even though this will not bring them praise and gratitude "from above" (how many examples there are of this in the history of the saints!). They must also learn that it can be God's will for them to live for a time, as Newman said, "under a cloud," because they represent a spirit out of the ordinary which comes from the Holy Spirit. They must learn to unite all this with a frank, simple, natural and utterly unlegalistic spirit of obedience and ready good-will towards the Church's official representatives. Ultimately no formal rule can be laid down as to how to achieve a concrete synthesis of what are apparently such opposing virtues. It will come about only when people truly seek, not their own will and opinions and self-justification, but the will of God and the Church, ultimately, in fact, when people are saints.

The Past and the Future

In the course of the Church's history there have, at different times, been a number of different ways in which public opinion has been able to make itself felt within the Church. It exerted some sort of influence on the conduct of the hierarchy through such things as the share taken by the laity in the election of bishops and in nominating the rest of the clergy, in admitting people to baptism and reconciling repentant sinners; the right of patronage; the rights of medieval and modern governments with regard to the filling of bishoprics; and so on. But compared with the present-day expressions of public opinion, these old forms had one outstanding feature: they were properly drawn up from the legal point of view and formed part of the layman's rights within the Church. They were of their time, of course, and were often bound up with irregularities: no one would wish them back again exactly as they were; nevertheless, it is true to say that there is by comparison very little, if any recognized way in which public opinion can make itself felt within the Church today, according to modern canon law.

Today, we know, is the day of Catholic Action, when ordinary Catholics are

meant to be sharing, to some extent, the Church's duties and responsibilities with the official hierarchy. Now, if this is not to remain simply a matter of theory, an "ideal," but to become the fullest possible reality, it would seem to require the growth of new, legally recognized ways in which the laity could co-operate with the clergy. Ultimately it all boils down to the fact that every individual Christian is responsible in his own day and way for the Church and the life of the Church. (The End)

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Yardstick

First Things First May Save Economy

By MSGR. GEORGE G. HIGGINS
(Director, Social Action Dept., N.C.W.C.)



Arthur Schlesinger, Jr., full-time professor of history at Harvard University and part-time advisor to at least one Presidential candidate, recently published a provocative essay entitled, "The Challenge to Liberalism." Although it probably wasn't meant to be used as a campaign document, I suspect that we shall hear it quoted from time to time between now and the November election.

The challenge to liberalism in the 1960's, Mr. Schlesinger says, is "to broaden its focus from economics and politics to the general style and quality of our civilization." In other words, liberalism, which, in the recent past, has concentrated almost exclusively on economic reform and reconstruction, must now begin to pay more attention to moral and cultural values. In doing so, Mr. Schlesinger contends, liberalism will not be reversing itself, but will simply be taking up again where it temporarily left off during the Great Depression.

New Deal Liberalism

What liberals tend to forget, Mr. Schlesinger says, is that so-called New Deal liberalism was, historically speaking, merely a temporary phenomenon. "The fight against depression," he maintains, "has not been the central issue of traditional American liberalism. The central concern of American liberalism has rather been the status and the growth of the free individual in the mass society. This concern has been moral and cultural as well as political and economic."

Mr. Schlesinger does not mean that the economic problem in the United States has been solved once and for all. He is merely arguing (a) that the economic problem of the 1960's is of a different order from that of the 1930's and (b) that we now have the answers to the economic problem.

In the depression years, he says, the question was the basic one of what to do. At the present time, he continues, "We know, in general, what to do; we have at our disposal various means of controlling aggregate spending in the economy and of increasing public spending when private spending declines. The question today is not what to do; it is whether we have the will to do it."

Undoubtedly there is a certain amount of validity to Mr. Schlesinger's thesis, but I think it oversimplifies a very complicated problem. Mr. Schlesinger is inclined to put the cart before the horse. He concentrates almost exclusively on

what the government is presumably capable of doing (by means of fiscal and monetary policies) after labor, management, agriculture, and the professions, by reason of their own failure or inability to keep the economy on an even keel, have virtually forced the government to intervene.

While we may know in general what to do at the level of governmental action, we are far from knowing what to do at the vastly more important level of private decision-making the economy itself. In fact, the recent steel strike is only one of many indications that we have hardly begun to think about the latter problem. And yet, if we fail to solve this problem, we are heading for serious trouble in the event of a serious economic crisis. Either the government will find it impossible to bail us out or, in its efforts to do so, may be tempted to arrogate to itself much more centralized authority than can safely be entrusted to it.

Primary Responsibility

It seems to me, then, that in the field of economics the challenge to liberalism (and conservatism) in the 1960's is to put first things first. The responsibility for establishing order in economic life rests primarily upon the workers, owners and managers who together make up the economy, and only secondarily on the government.

To concentrate exclusively on the role of government would be the equivalent of saying that it really doesn't make a whole lot of difference whether the parties concerned consciously and effectively practice social justice in the field of wages, prices and profits because, if they fail to do so, the government is fully capable of taking up the slack. Surely this is not the best of all possible ways for liberalism to advance "the status and growth of the free individual in the mass society."

I owe it to Mr. Schlesinger, for whom I have the highest regard, to point out that he himself doesn't advocate or even suggest that we turn to the government for the solution of all or most of our economic problems. He would undoubtedly be horrified at such a suggestion. It seems to me, however, that he and many other liberals do leave the impression, however unintentionally, that they are primarily interested in governmental action and only secondarily interested in developing within the economy itself a more rational method of implementing the principles of social justice. (NC Features)

"SOCIALIZED EDUCATION?"

It is not easy to understand why men in the business world who see red when the state replaces free enterprise by government-run business and warn about "creeping socialism" never raise their voices against what, except for Catholic schools, would be a virtual government monopoly of education.

The same wonder arises over the attitude of the medical profession, which vigorously fights proposals to expand government-sponsored medical services, dubbing these "socialized medicine," but seldom complains about "socialized education."

In the field of education, by resisting at an enormous price to its members the trend toward a state monopoly, the Church is leading the fight for democratic freedom of education. And for engaging in this struggle the Church is charged by some with being "undemocratic" and "un-American."

Neil G. McCluskey, S.J., in THE CATHOLIC VIEWPOINT ON EDUCATION, Hanover House, New York, 1959, p.41.

A CLERGYMAN LOOKS AT MANAGEMENT -- cont'd from p.3:

enterprise" as an outmoded fetish. Free enterprise in its historical sense really meant freedom of action from government and no opposition from the workers. Why not face evident facts? Today we have Big Labor and Big Government putting severe checks on Big Business. If anyone is doubtful about this change, he should read the excellent article in the December, 1958, issue of the Saturday Evening Post written by Sumner H. Slichter and entitled "The Power Holders in the American Economy." In it he said: "The great depression of the '30's shattered the long-accepted view that the best way to get things done is to give businessmen a pretty free hand to pursue profits with only moderate direction or restraint from the government."

Favoring a strong private enterprise system, with all the freedom it rightly merits, I am convinced that a big segment of management is not up-to-date in its thinking. The propaganda literature coming to my desk is partial proof. This literature disdains the 18,000,000 American men and women who have joined themselves together in labor unions to advance their welfare and security. These people with their families make up about a half of the total population. Their purchasing power is tremendous. They have freedom of choice concerning the products which they buy. Likewise, as the 1958 elections prove, they are powerful in the field of politics. Big Labor seeks to back congressmen who will favor them in the acts of Big Government.

Courage and Prudence

An alert manager who has been promoted to a new position will not be content to accept the status quo and continue with smug complacency in the way of his predecessor. But he will preserve what is good and set in reforms to correct what is bad. Here is where he must exercise courage along with tact, for his subordinates are bound to resist and resent any change which may disturb their accustomed way of work. A successful manager will be a man of good sense and sound judgment. Prudence is a very necessary virtue in industrial life. It calls for balance, which embraces true understanding and moderation in behavior. In the exercise of his authority there will be a happy medium between weakness and severity, between due caution and timidity.

Stewardship

The word "steward" has been taken over by union representatives. But in its honored and traditional sense it should be applied to the manager. For the manager represents the owners, the stockholders. He controls an area of action which does not belong to him. Recalling episodes from the Bible, the manager from time to time must render an account of his stewardship to higher executives or the owners.

Bluntly put, a manager is a hired hand. He works for someone else. And so his office must not allow him to develop arrogance and a self-sufficient attitude offensive to all around him. When a manager refuses to hear the opinions of others and relies entirely on his own judgment, he is in danger of a serious fall. A remark of Prince Philip of England is to the point. He said: "Healthy self-criticism and an abiding willingness to learn seem to me to be the most important requirements of any manager."

Many years ago, I was deeply impressed by reading a speech of a Wall Street executive urging young managers to be courteous. The title of the speech was, "The Importance of Little Things." The young men were cautioned that the successful managers of America were not boastful, disdaining, ill-mannered and users of foul language. After reading it I recalled the lines of Hilaire Belloc:

Of courtesy, it is much less
 Than courage of heart or holiness,
 Yet in my walks it seems to me
 That the grace of God is in courtesy.

Recently I picked up a little pamphlet, "Thank You," by Dale Carnegie. Its entire theme was on the value of courtesy in business. I could not help reflecting on what a gracious atmosphere would be created wherever its simple rules were lived up to. There is always a danger that too rapid success may give a younger manager an exaggerated opinion of his qualities. Here is where more mature executives should caution about pride and how it easily leads one into administrative mistakes. Pride weakens a man in the exercise of prudent judgment.

Leaders Must Grow

A manager should aim to be pleasantly dignified. The definition of the old philosopher, Aristotle, still holds true: "Dignity is a tempered and well-mannered stateliness." This stateliness will never be obtained unless there is proper order in one's personal life springing from the discipline which builds up character. There are other virtues and qualities which a good manager should possess. But if he exemplifies the ones mentioned in the exercise of social justice which aims to secure the common good prompted by motives arising from true love of neighbor in his area of responsibility, rightly will he be acknowledged as a superior man worthy of high reward.

Accordingly, if vision and moral responsibility help to define the manager, the words of the poet, Edwin Markham, make a fitting conclusion to our theme:

We are all blind until we see
 That in the human plan,
 Nothing is worth the making
 If it does not make the man.
 Why build these cities glorious
 If man unbuilt goes?
 In vain we build the world unless
 The builder also grows.

(The End)

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PERSONAL AND SOCIAL MORALITY

From John F. Cronin, S.S., SOCIAL PRINCIPLES
AND ECONOMIC LIFE, Bruce, Milwaukee, 1959, p.28.

There are two areas in which moral law affects economic life. The first concerns the consciences of individuals as they participate daily in their chosen field of activity. This we may term personal morality. The second area involves the moral effects of social conditions: the implications of the laws, customs, and institutions of economic life. These affect individuals because they are members of various groups, such as labor unions, corporations, or trade associations. It also affects them in their capacity as citizens. We may call this social morality.

Among good men, there are likely to be few who question the right of the Church to pronounce on matters of personal morals. They accept the idea that justice, charity, and similar obligations apply universally. Theft in the course of business is just as much a violation of justice as it is in the case of a thief who steals a purse. Of course, there are businessmen who have double standards. They accept such axioms as: "Let the buyer beware" or "All's fair in business." But it is doubtful that really sincere merchants stifle their consciences with such axioms.

Social morality is another matter. Persons who may be eminently fair in their direct dealings with others may act quite differently as members of a corporation, a labor union, or a political party. Even when they may not sanction sins of commission by such groups, they may be blind to sins of omission. Group individualism seems to justify indifference toward their social responsibilities.

The religious teaching that we are "our brother's keeper" applies in a much broader area than personal contacts with workers, employers, or customers. It extends also to the social effects of decisions made by impersonal economic groups. Actions by labor unions, corporations, political pressure groups or legislatures must be judged by their impact upon the general welfare. It is wrong to seek group interests when this causes grave harm to the community as a whole. The common good of all must be the supreme norm to be used in judging the social effects of individual and group decisions. Undoubtedly most religious persons accept this principle as a general statement. Yet, it is often evaded through self-deception, omission, or sheer inertia.

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